PASTORAL LIFE

A PUBLICATION FOR PRIESTS

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MARCH - APRIL, 1960

PERIODICALS

PASTORAL LIFE

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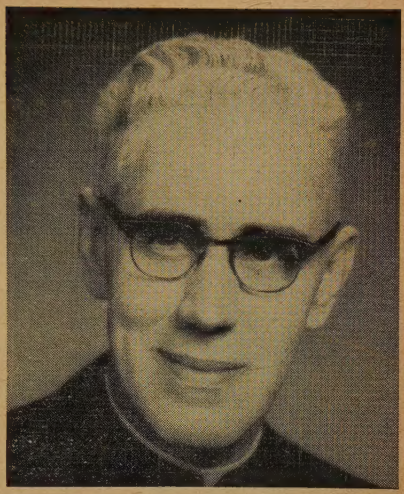

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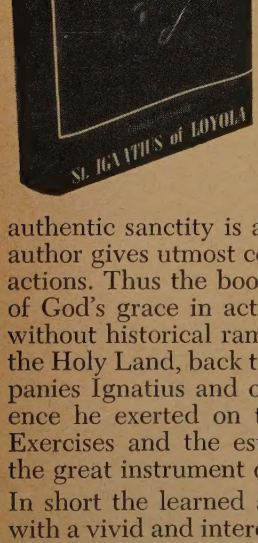

When this biography was first published for the Ignatian Centennial it was hailed by *Osservatore Romano* as the "best introduction to Loyola written to date." The Very Rev. G. B. Janssens, S.J., General of the Jesuits, defined it "an excellent work, deserving of the highest praise." The book, already translated into many languages, was the result of years of study, traveling, and massive research.

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In short the learned author has managed to blend authentic scholarship with a vivid and interesting narrative which should satisfy both the scholar and the average reader.

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PASTORAL LIFE
Vol. VIII, No. 2 March-April, 1960

The Priest Stoops to Conquer

I

Clarence A. Liederbach

In their "Preliminary Survey" to a detailed consideration of Canons 1133-1137 on the Simple Convalidation of attempted marriage, Fathers Bouscaren and Ellis ("Canon Law : Text and Commentary," Bruce) preface their explanation with some sound pastoral advice. The passage reads as follows :

"*Validation of Marriage Not a Hasty Procedure.*

When an existing marriage is found to be invalid, various courses of action are available according to circumstances, and all should be carefully considered before compromising the matter in any way. *Never be hasty to validate a marriage,* is, in general, good advice. Above all, *never be hasty in informing the party* that his or her marriage is invalid.

1. In some cases of invalid marriage *separation,* followed by a declaration of nullity, may be the best or the only course; for example, if the parties are certainly unsuited to each other, or if the Catholic party does not wish to validate the marriage, or if it cannot be validated.

2. In some extraordinary cases *cohabitation as man and wife* must be permitted by leaving the parties in good faith; for example, the marriage is absolutely incapable of validation; the parties are in good faith but would probably not have the courage to make the heroic sacrifice of separation.

3. *Cohabitation as brother and sister* is very rarely to be per-

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Father Liederbach is the pastor of St. Adalbert Church in Cleveland, Ohio.

mitted, because of the normal danger of incontinence. In a proper case, however, and in the absence of scandal, it may be permitted by the confessor without recourse to diocesan authorities, since in such a case it concerns only the internal forum.

4. *Validation* of the marriage may be the proper course *after due consideration.*

"NEVER BE HASTY!"

No one would presume to challenge the superior wisdom contained in the principles laid down by these two eminent Jesuits, particularly as the pause to take second thought evidently is so often the better part of prudent discretion. Marriage is one of the districts where angels fear to tread, and not without reason have ecclesiastical authorities insisted upon bans and preliminary investigations, which have their counterpart in the interstices for priestly ordination. A similar logic of *festina lente* underlies the "five-day wait" prescribed by some civil authorities prior to the issue of marriage licenses.

"Never be hasty"—particularly where the welfare of innocent third parties, no less than the rights of the contracting parties themselves, is jeopardized; for hastiness may mean in some instances, that children will be deprived of necessary support, or that material sins now committed in good faith will continue to be committed, only now as formal sins and in bad faith. In other

PASTORAL LIFE a publication for priests

VOL. VIII, No. 1 JANUARY-FEBRUARY, 1960

► PASTORAL LIFE is owned, edited and published bi-monthly, with ecclesiastical approval, by the SOCIETY OF ST. PAUL, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

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cases, a hasty validation has the effect of "permanent-izing" a hurried and mistaken judgment, and what would otherwise have been corrected in time by sobered re-consideration terminates in chaining someone to a spiritually dead corpse. Every priest with parish experience can narrate the sickening details of instances where the mistake that a declaration of nullity might once have rectified is prolonged and sometimes compounded by a succession of attempted divorces and adulterous unions.

So much must be conceded to the injunction, "Never be hasty *in rebus sacramentalibus*," — both priest and layman may have futile regrets and sufficient leisure to experience their pangs.

Now if someone will only define the nebulous limits of "hastiness," the legitimately zealous priest, acting with the best of spiritual motives, might be freed from unwarranted criticism and even canards. Priestly zeal need not confine itself to instructions in Christian Doctrine and to Communion calls ; it sometimes runs over into an interested enthusiasm in the validation of attempted marriages. After all, isn't such enthusiasm at its best and within prudent limits, also zeal for Christian Doctrine and in the long look devotion to the Blessed Sacrament? Nonetheless, an occasional murmur is heard that such activity amounts to harrying proselytization (if that which is done in the genuine interest of souls can be so terribly bad!) and attracting attention, somewhat akin to sending up flares. When "never be hasty" is extended to an iron-clad universal rule admitting of no individual exceptions and no mitigating circumstances, it becomes at once a source of misunderstanding and unmerited reproach for some, and a subterfuge for others, as sloth and indifferent vanity mask themselves behind an iron curtain of nominal "careful prudence."

TO SEEK THE WAYWARD

The old Negro spiritual that goes something like this: "Not ev'ybuddy talkin' 'bout hebbin's goin' there" has its counterpart in at least some individual cases. Not every priest who ardently advocates intensive census work actually does any of it, and not every priest who glows with his repeated pious *Da mihi animas* shows appreciable interest in validating the marriages of those who have strayed. The more cynically-minded deprecate census work as doing little more than turning up unsatisfactory parishioners.

This is precisely the "scrap" (all that priests can spare) that the devil is anxious to acquire. One parish priest will piously deplore leakage, and in the next breath pompously pronounce, "They know where the parish house is; when they're ready to do something pastoral advice. The passage reads as follows :

Father forgets what the door-to-door Jehovah Witnesses seem to sense—that lukewarm Catholics aren't anxious to leave their homes in search of the parish house. Father forgets, but his parishioners well remember hearing of the blazing righteous indignation which greeted the last couple to take Father at his word, and Father does not know that another couple has bruited about—among other gross distortions as to "it's worth your life to ask him"—this misstatement: "When we went to have our marriage blessed, the priest wanted us to tear up our court record and declare our children illegitimate." And so for lack of the re-assuring explanation that only a priest can give, they never made the venture to legitimate their children, and a couple grows to old age, sometimes making sure their children receive the sacraments, without ever receiving the Sacrament of Matrimony themselves. Every parish priest, sooner or later, comes across the man who says, "Sure, I'd like to have my marriage fixed up, and take instructions, too, but my wife never asked me to, and I thought either nothing could be done about it, or the Church was a 'closed corporation' and I wasn't welcome."

There are other rather familiar variations on the same theme. "They got themselves into their fix, let them get themselves out of it." *Qui tacet, consentire videtur.* And the couple later says, "Father knows about it, but when we told him of it, he never said anything more than something about our being happy. And we ARE happy, happier perhaps than lots of others married in Church, as my husband says. Why should we fix up our marriage ?" And Father's non-committal silence is grossly misinterpreted and misrepresented.

Unconsciously, the parish rectory becomes, if not a formidable fortress to be stormed with courage and danger by all who come, be it ever so meekly and mildly and with the best of intentions, to make their peace with God and Holy Mother Church, then at least an ivory tower to be approached in awe and with bated breath. If ever Jehovah Witnesses are to be hoist with their own petard, then it is as wrong for the parish priest never to go about doing

good outside the rectory, as some feel that it was wrong to lock the Mendicant Orders in their monasteries.

VARIOUS SIDES IN A VALIDATION

"Never be hasty." What constitutes "hastiness" in a validation? Need we consider elements other than elapsed time? Shortness of elapsed time need not indicate hastiness. In some validations, a longer time has elapsed between the attempted marriage and the valid ceremony than has elapsed between the engagement and the wedding ceremony of those who are married in the sanctuary. Quite possibly the parties to a validation have had longer acquaintance and courtship than many a couple united in a valid ceremony from the first. Here, as elsewhere, the unpredictable occurs. During the depression, one or another misguided couple deliberately planned a civil ceremony to be followed by immediate validation because "we wished to avoid the expense of a church ceremony." Again, at least one *ratum non consummatum* case has developed because, as the non-Catholic party to the valid ceremony said "I wanted only to give the baby a name and a right to legal support, and after the ceremony, I never again had anything to do with the girl."

Far more important than the element of elapsed time is the element of freedom. Validation under pressure from any source,—from overzealous priest or hysterical parent,—and in the face of evident and reasonable reluctance for legitimate reasons is the real evil and the real danger to be watched, rather than elapsed time between civil ceremony and sacramental union.

There is another side to the validation of marriages. Most invalid unions as matters of public record are sources of scandal, and involve the habitual commission of formal mortal sins for at least one of the parties. Every priest, when he recalls the ideals which brought him into the seminary, can remember that first and foremost he came for the greater honor and glory of God and the salvation of souls. He can remember repeatedly meditating on the heinous nature and eternal jeopardy of mortal sin,—that by a single mortal sin, a man works more harm than he could undo by his own unaided efforts for all eternity; that it were better to forego the world and all it has to offer rather than prefer anything less than God to God Himself; that it were far better to die than con-

sent to mortal sin,—in short all that he thunders forth in his Lenten sermons, and every comparison and text which he uses to instruct on the sovereignty of contrition. He is aware of all that cloistered contemplatives sacrifice to prevent the commission of a single mortal sin. To this, we can add what Tanquerey, in his "Spiritual Life" (#710-723) has to say about the intolerable state of living in mortal sin. Indeed, so intolerable is this state that Noldin-Schmitt (III, #365,d), in common with all moral theologians, list it among the grave inconveniences empowering a confessor under Can. 2254 to absolve from certain censures.

(to be continued)

PRIESTS ARE MEN

Whatever his admittedly human faults may be, of this you can be sure: he does love his people, and he does worry about them, including you. Because he can never forget that one day he is going to have to give an account to His Master for every one of you. He may hide his feelings well, but there will be many a night when he will lie on his bed and look at the moonlight reflecting on the ceiling and feel ashamed that he is not a better priest, ashamed that so many of his parishioners are leading more Christ-like lives than himself.

He will think of his faults, and as he counts them over, he will think of the love and reverence, the consideration and respect that his people show him, in spite of everything. He will reflect that one reason priests are as good as they are, is precisely because of the high ideal that Catholics have of the priesthood; and that one reason why we do keep trying to arise above our human weaknesses, is because our people—as well as God—expect it of us. As the moonbeam moves across the room, and his eyes grow heavy, he will be both grateful and humble. Grateful to you and to all his people, who give so much and expect so little. And humble in his own eyes, that he should have done so little with so much. And he will fall asleep with a prayer on his lips: "Lord God, be good to them, make up for my failings, don't let them suffer through my neglect; and please, dear Jesus, help me to be more like what I ought to be!" I know that it happens to your pastor, often. Because it happens to me.

—*Rev. Leo Trese*

Sacrament of Resurrection

John H. Miller, C.S.C.

Lent is the springtime of the soul! The very word means that. It comes from the Anglo-Saxon root *lencten* and the poetic German form *Lenz*, Spring! Lent does in reality bring about a Spring in our spiritual lives; our fervor is reborn, blossoms anew, as we renew ourselves in the spirit of our baptismal innocence in which we first arose from the death of sin to the new life in Christ. Baptism is a repetition of Christ's resurrection; His resurrection becomes ours. Yes, we are born again of water and the Holy Ghost.

How beautiful is the idea of our experiencing Christ's resurrection through Baptism brought out in the arrangement of the baptistery of St. Paul's Basilica in Rome! The baptismal font is sunken into the floor. To reach it the catechumen must descend a short flight of steps on one side, thus symbolizing that in Baptism man dies to sin and is buried with Christ. After the baptismal ceremonies are completed the newly-baptized leaves the font by ascending a flight of steps on the other side, thus symbolizing his resurrection with Christ to a new life of grace.

That the architect actually intended this to be the interpretation of his plan is borne out by the fact that on the walls of the baptistery he has inscribed those precious words from St. Paul's Epistle to the Romans: "Do you not know that all we who have been baptized into Christ have been baptized into His death? For we were buried with Him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For we have been united with Him in the likeness of His death, we shall also be so in the likeness of His resurrection. Our old self has been crucified with Him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin, for he who is dead is acquitted of sin. But if we have died with Christ, we

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Father John H. Miller is teacher at Holy Cross College, Washington, D.C.

believe that we shall live together with Him. For we know that Christ, having arisen from the dead, dies now no more, death shall no longer have dominion over Him. The death that He died, He died to sin once and for all, but the life He lives, He lives unto God. Thus do you consider yourselves also as dead to sin but alive to God in Christ Jesus." (6:3–11.)

PRINCIPAL THEME OF LENT

Our Lord had significantly said that "Unless the grain of wheat falling into the ground dies, it remains alone. But if it dies, it brings forth much fruit." (John 12 : 24) Unless fallen man is willing to lay down his old life, to cast out the old man, he can never begin to live the life of heaven, he will never be able to begin that transformation into Christ which spells redemption and salvation and glorification. To put on Christ, to use St. Paul's language again, man has to divest himself of the clothing of corrupt human nature. That is the whole meaning of the reception of the religious habit and profession. The religious casts off the clothing of the world and puts on the raiment of heaven. The vows are like another Baptism, and the ancients did not hesitate to declare that should a religious die immediately after making profession, he would go directly to heaven as after Baptism.

This is really the principal theme of Lent. Incessantly for forty days, practically speaking, the great mystery of Baptism is placed before our minds by the Church, now under the figure of Christ cleansing the Temple, now in the cripple who washed in the pool at Bethsaida, now in Naaman's washing in the Jordan to cure his leprosy, now in Moses striking the rock to draw forth life-giving water for his people, now in the blind man washing his eyes in the pool of Siloe, in the bringing back to life of the son of the Widow of Naim, and in the calling of Lazarus from the tomb. Baptism is also implied in the many exhortations concerning moral obligations read in the lessons of the Masses throughout Lent. Why all this insistence on Baptism?

The Church from earliest times directed her teachings in the first part of the Mass to the catechumens who were in their last stages of instruction and preparation for the reception of Baptism during the great Vigil between Holy Saturday and Easter Sunday. We can still see in many of these Lenten Masses the remnants of the ancient scrutinies in which the candidates were examined on

their knowledge of the faith and their interior dispositions. Thus we see that the Church put into actual practice her understanding of Baptism as the Paschal Sacrament, the sacrament of resurrection, the sacrament of regeneration, the springtime of the soul!

If Easter, then, is to be a true renewal for us growing old in the Christian life, it must bring about within us a genuine rededication to the committments we have made at our Baptism, a reappraisal of what Baptism means for us and a more sincere application of that meaning to our daily lives.

Baptism is Christ's first sacramental redemptive action within our souls. This is the first step in the long process of our transformation into Christ. Whatever may be done in advance, for the benefit of the adult catechumen: instruction, moral exhortation, the infusion of faith – all has as its purpose the preparation of the soul for the great event of Baptism, that tremendous moment wherein the human soul enters the super-human, the supernatural sphere. This sacrament carries the full stream of redemptive power let loose by Christ's passion, death and resurrection and bathes the soul in it, adorning it with all the beauty, energy, privileges, powers and prerogatives of Christ Himself.

O ADMIRABLE COMMERCIUM!

First, as St. Paul says, the soul dies to sin and is buried with Christ. The soul mystically goes through Christ's passion and death, and through this process Christ pays the ransom for the soul, buys it back from the power of the devil, rescues it from enslavement to sin. Baptism is a sacred bath in which the soul is washed and cleansed, in the Precious Blood of Christ, from the stains of sin that so horribly disfigure it. The submission and obedience of Christ, manifested in His voluntary acceptance of death as the Will of His Father, free the soul from the more or less definite iron grip that concupiscence had on it beforehand. True, the soul will still have to fight, but the contest is no longer fatally fixed. And as a result, it is delivered from the darkness and shadow of death that envelope and depress it with such despair. With sin atoned for, the devil's dominion broken and God's wrath appeased, the soul is free to be the object of God's complacency and love, the recipient of His munificence, the companion of His thoughts.

Secondly, the soul is born again, this time to the supernatural life. Before it was dead to God, now it is alive to Him. The goodness of God and the evil of sin cannot exist together. With the obstacle gone, God's life of holiness is now infused into the soul. The soul is filled with the grace and greatness of God, for now it lives the life of Christ and quaffs the living waters flowing from the pierced side of Christ. Christ's blood, so to speak, rushes through its spiritual veins, stamps out the infection of sin, repairs the disfigurement caused by sin, nourishes the soul, strengthens it and transfigures it to the beauty and fullness of the stature of Christ. Baptism brings about a faithful reproduction of Christ in the soul. The soul has been christened – Christed – refashioned to His likeness. Yes, the soul is clothed in the raiment of divinity ; it shines with the bright glory of heaven, that same glory that shone from the face of Christ at the Transfiguration and at the resurrection. It radiates Christ, for, through the life of grace which it possesses within itself, it is another Christ. As St. Paul said, "It is now no longer I that live, but Christ lives in me." (Gal. 2:20)

And thus, thirdly, the soul has become a child of God—a child of God, begotten of the Father, by a spiritual adoption through the Son, cherished in the love of the Holy Ghost. It now belongs to the family of the Holy Trinity. The Blessed Three now come, take possession of the soul, decorate it with the loveliness of heaven and dwell within it. Once an outcast, rejected and despised, the soul bewilderingly sees itself welcomed into the bosom of a new Father, companionship with a new Brother, smothered with the warm caresses of a new Love. *O admirabile commercium* – O wonderful exchange ! The hellish hatred of Satan for the heavenly intimacy of the divine Family ! More fortunate than Adam and Eve, who were favored with the evening walks of God's voice in Paradise, the baptized soul walks with God all through the day, not simply hearing the sound of His voice from without, but enjoying His very presence within. As St. Paul so beautifully says, "You are no longer strangers and foreigners, but you are fellow citizens with the saints and members of God's household (His family) ; you are built upon the foundation of the apostles and prophets with Jesus Christ as the cornerstone. In Him the whole structure is closely fitted together and grows into a temple holy in the Lord ; in Him you too are being built together into a dwelling place for God in the Spirit." (Eph. 2 : 19-22)

And so, fourthly, Baptism is our initiation into the society of the redeemed. Because we are members of Christ, we are members of one another through our supernatural rebirth. We are fellow-citizens with the saints. Let Paul speak again : "For all you have been baptized into Christ, have put on Christ. There is neither Jew nor Greek ; there is neither slave nor freeman ; there is neither male nor female. For you are all *one* in Christ Jesus." (Gal. 3 : 27-28) Over and over again St. Paul insists that through Baptism we have been clothed with Christ, united to Christ, in Whom all Christians are made as one person with Christ, all forming the one Mystical Body. Our bodies are called members of Christ. (I Cor. 6 : 15) The bread we eat and the wine we drink at Mass are a sharing in the body and blood of Jesus Christ and all who thus feast are thereby made the one body of Christ. (I Cor. 11 : 3) We are all branches of the same vine. We therefore belong to one another; we are all cells in the one Body of Christ. Through Baptism, therefore, we are freed from that terrifying isolation caused by sin, we are merged into that supernatural union of hearts that all beat together with the pulse of Christ, souls that are all nourished with the same blood of Christ, minds that all possess the one mind, the one truth, the one spirit of Christ.

Baptism, fifthly, also makes us sharers in Christ's priestly powers. An invisible character, or mark, is imprinted on the soul that stamps it with the likeness of Christ the Priest. The soul is now capable of being part of that great chorus of praises and prayer flowing through Christ to the Father in liturgical prayer, and through the use of the character in that prayer it enjoys the extraordinary value and efficacy of His own virtue, the virtue of Him Who is always acceptable to the Father. The character also enables the soul to receive the other sacraments, is thus opened and conditioned for the flow of grace from these other sources of redemption. Without it, the soul would be a locked fortress against the gentle current of mercy that streams through the other six sacramental operations of our Redeeming Priest.

BAPTISM – SEED OF HEAVENLY GLORY

But this priestly character also marks us out for heaven. It is our pledge, our ticket, our identification card that we must present at the gates of heaven. Having become one with Christ, living His life, transformed into His likeness and image, we must and can

be recognized by His Father, the eternal Judge, only as other Christs. If we are children of God, we are also His heirs. If we have died with Christ, we know that we shall also reign with Him. The grace we have received through Baptism naturally leads us towards heaven, for the life of grace is but the beginning of the immortal life of eternity. Eternal happiness with God in heaven is but the full blossoming of our living with the Holy Trinity now in time. Everything that shall happen to us in the spiritual life, ascetical practice, mystical experience, eternal glory – all these are contained in germ in the marvellous sacrament we have all received, just as the poised strength of the muscular man, the genius of the learned scholar, the initiative of the world leader, the wisdom of the husband and father are all contained in embryo form in the new-born babe. Yes, in Baptism we are born babes of God, yet we already at the very moment possess all the qualities of divine sonship – we are Christed – in that very moment, as children of God, we can look forward to our rightful inheritance, for He has promised it to His offspring.

But if there is one thing this season calls to mind, it is that we can gain the joys of resurrected and ascended glory only by following Christ through the sorrows of His passion. There is no crown without a previous cross. All the qualities, privileges prerogatives and glory of the baptized shall never be ours, if we do not strive to grow up, to mature in the spirit of that divine sonship. We must live as other Christs now, if we wish to reign with Him forever in eternity. And we can do that only through living in the same spirit of sacrifice, mortification, dedication to the glory of God as did our elder Brother. This is precisely the opportunity Lent offers us : we die to ourselves, in order to rise with Him to a higher, more fervent spiritual life at Easter. As St. Paul says: "If you have risen with Christ (in Baptism), seek things that are above, where Christ is seated at the right hand of God." Mind the things that are above not the things that are of earth. For you have died, your life is hidden, buried with Christ in God. "When Christ, your life, shall appear (in His awesome second coming), then you too will appear with Him in glory." (Col. 3 : 1-4)

What in practice does the Church regard as essential for the exercise of her right to teach men? The answer is very simple: the right to a hearing. —*Bishops' Statement*, 1958

Pioneer Pastoral Life in the South

Henri Blanc

During our Seminary days, we always looked forward with eagerness to occasional visits from the Far East missionaries. These men came to us from the most remote lands of paganism, bearing, as if burned into their rugged bronze features, the marks of long toil and hardships. They were received with great veneration as heroes. How quickly did they conquer our hearts to the great cause and work of the missions they came to plead for! The very element of risk and perilous adventure, that ran through the recital of their thrilling missionary experiences, appealed to our youthful enthusiasm and made everyone long for the yet distant ordination day.

Interesting as those lectures were with their varied and stirring anecdotes, I must now confess that in many instances they only approached in typical and picturesque details what one has gathered on the pioneer mission work, especially in this mountain section of North Carolina for the past thirty-five years. To be fair to my readers whose first question, I presume, is a query on the number of conversions, I shall say that they do not run up in staggering figures. But what follows in this narrative, will give the inquirer the honest explanation of the slow coming of the other sheep into the fold.

As regards conversions, I like the unassuming and candid statements of priests who, when asked about their mission work reply: "It is slow, but we are making steady progress." I cannot help comparing most favorably such a simple and common sense confession with the intimations of over-enthusiastic men, that would

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Father Henri Blanc is well-known to our readers for his past contributions to our magazine.

lead one to believe that converts are being made faster than they can be handled.

Frankly and for yet many years to come, the task of most missionary priests, in North Carolina and elsewhere, will be to clear the ground of the weeds of prejudice against the Catholic Church that have for a long time past overrun parts of the Southland. Not before few decades have elapsed, shall the soil be thoroughly prepared and well seeded to yield in God's appointed time, a bounteous harvest of souls into the granaries of the Catholic Church.

OPPOSITION AND EMNITY

As a typical illustration of the work in which priests in North Carolina are engaged and with its many problems and difficulties, both material and spiritual, may I be permited to jot down with more truth than poetry, some first hand observations of a mission work at the Eastern gateway of the Smoky Mountains National Park. That field of apostolic labor includes in rough estimate, two, thirds of Western North Carolina. For some time past, it formed one parish about the size of the State of Rhode Island. It is with deep emotional feeling that I may review the rather pathetic situation of nearly thirty-five years ago when the diocese was established. A young Irish priest, gone to his eternal reward, was appointed pastor of that overspread mountain parish with its center in the town of Waynesville. Soon the priest moved people coming from the deep mountain wilderness. They had never seen a Roman collar but had heard pleanty of ghostly tales about a strange human being "with horns." It did take the priest some long months to convince the visitors from the mountains that he was like the rest. I heard him relate how a mountaineer was bold enough to ask to take off his hat and exhibit the horny gadgets that graced his youthful forehead.

The illiterate, but sincere, God-fearing country folk were easily forgiven for their fantastic notions about a Catholic priest — a sort of satyr, they thought, wandering from the nearby Smoky Mountains. But when those who knew better and who in opposition born of ill-will and rank prejudice arose against the presence of a priest in town, the situation took a more serious aspect. A good dash of tragedy colored the humorous part of the pioneer

days at Waynesville and the surrounding area. In fact, one night some Ku-Klux men burned the cross and in their wierd ritual paraded in front of the priest's house. Moreover, the bitter emnity came to a head when at a meeting of women, the motion was passed to have the priest expelled post-haste. But it did not occur to those pursuing "vigilantes" that had to deal with a shrewd Irishman who beforehand had defeated all their schemes by winning over to his side three prominent men and politicians in town.

Another explosion of emnity against the priest occurred when at the intersection of two thorough-fares, he had a huge sign put up pointing with large type lettering to the Catholic Church. In the local ethics and traditions, it was almost a public offense. But surely it proved a smarting sore in the eyes of some. They did protest vehemently and started a petition that the sign be removed. But from a town official came the rebuke: "Let it stay there. It's the best thing Waynesville ever had." Gradually all opposition and emnity abated and it was not long before the congenial manners of the priest, his charitable approach to all and pleasant conversation seasoned with Irish wit, endeared him to all — friends and foes.

FRUITS OF PASTORAL LABOR

Nearly thirty-five years have gone since those days of pioneer pastoral life. It was then the task of the priest and his successors to scatter the seed of the Catholic Faith on a ground far from being prepared to receive it. But the priests did a marvelous job, using all possible means, in addition to lectures and convert classes, for the sowing and the making sure the seed sank into the ground and took root. One day, as I recall, the pastor of that mountain parish took me for an automobile ride through the length and breadth of his vast territory. In the back of the car, I saw piled to the roof, Catholic literature sent by mission-minded friends from New York State. "Henri," said my jovial companion, "I didn't take you just for a joy ride and to look at the mountains. Remember the parable of the Sower we read yesterday at Mass. That's it! I have hundreds of pamphlets stamped with my name and address. I want you to drop them here and there, while I take care of the wheel. You realize how hard it is to reach those mountaineers in their hide-outs. But surely they will pick up the literature and read it at home

while chewing the burley and sipping their "mountain dew." It's going to make them think anyway. Just the other day one of those hill-billys came to the rectory and asked if he could be received and right away into the Church. 'What's the motive?' I asked. 'Well, preacher, here is some print I picked on the road the other day, and I reckon, preacher, that according to this I must join your Church, to save my soul. My wife and I have already gone to our preacher and told him that we have both "plumb" decided to switch to your Church, the only one that really "got the dope" for saving souls.' So he put it in his slang but expressive way."

So the good work full of promise went on, clearing as elsewhere, the ground overrun with weeds of prejudice, and scattering the seed of faith. Gradually, the parish emerged from its humble beginnings into a good size community, made up of quite a few converts to the Faith. And today Waynesville is proud of its Church – a solid brick structure which replaced the poor frame building of the early days. And who would have dreamed thirty years ago of a parochial school in the town, where may non-Catholic parents send their children. The dream has come true despite anxieties of the priests, appalled at the tremendous responsibilities ahead and the ever emerging spiritual and financial problems.

FAITH OF MISSIONERS

As the first pastor of the parish, one day, looked at the coat-of-arms of his Bishop bearing the very expressive and appropriate motto: "*Emitte Spiritum tuum*," I heard him say: "I do need plenty of the Pentecostal Spirit, with the driving force of a hurricane to break down so much prejudice around here and stir up the souls of those mountaineers to the faith." Then too came to his mind the other disturbing question : "Who shall send the material sinews of the missionary work?" "Father," said the Bishop to the priest who voiced his anxieties, "I have very little to give you, but go ahead. God will provide." Beautiful acts of faith like this we admire in the lives of missionary bishops of old. And God did provide. In the course of years, five missions were attached to the parish center, with the erection in each mission of a modest but dignified Temple of the Lord – a real tribute to the zeal of the priest-builders and the generosity of the local and out-of-state Catholic people.

Looking down from Heaven upon an area that in their time was a spiritual wilderness, and now is a fertile land of Catholicism, well may the first two bishops of the young missionary diocese give praise and thanks to God Who did send His "Renovating Spirit." In the words of St. Paul: *Ego plantavi, Apollo rigavit, Deus autem incrementum dedit.* I have planted, Apollo watered, but God gave the increase.

In the olden days, according to a tradition, the Cherokee Indians raised their eyes to the mountains of Western North Carolina, to see De Soto and his steel-clad warriors descending the slopes and bearing the banner of the cross. They vanished like a dream, but other warriors, intrepid bishops and priests have come into the field of action to win the land to Christ and His Church.

"We are grieved that some people should talk excessively about the possibility, or even the convenience, of the Catholic Church's giving up what has been for centuries, and still remains, one of the noblest and purest glories of her priesthood" – i.e., celibacy.

–*Pope John XXIII*, in an address to the recent Roman Synod.

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The unit of Christian society is the family. It is as a family that we should participate in Mass, a family with Our Lord as head. *Orate, fratres* the priest says, but he speaks to a crowd of whom is absorbed in his own position and piety, following *his* Mass rather than *the* Mass – probably sincerely convinced all the while that he has done well if he has succeeded in shutting out all thought of those who worship with him.

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When Pope Pius X had to settle some important question for which he was not perpared, he used to say : "I will think about it." Then looking to the crucifix, he would add : "He will decide."

1960

Floyd Keller

The Catholic world is all agog over the year 1960 because this is the year when the third part of the "secret" which our Lady confided to the children at Fatima is to be revealed. Rumors of all kinds, totally unfounded in fact, are flying around everywhere but we should remember that no one but Sister Lucy knows what is in the letter she wrote under obedience to the Bishop of Leiria. He has the letter sealed up and among his archives but he has not opened it, and so knows no more than you and I about what is in it. There is a story told that a women was talking with him one day and asked if he had the letter still sealed and when he replied that he had it and had not opened it she said to him "If I had it I couldn't have restrained my curiosity but would have opened it." To which he replied with a smile "That is why we don't have women bishops!"

After reading Father McGlynn's book, "Vision of Fatima", and several other interviews with Sister Lucy it is hard to imagine what there is left to reveal, for Our Lady has certainly made it very plain that unless men do more penance and stop their continual sinning, Our Lord's Hand cannot be held back much longer. But she has never said, so far as I can determine, that 1960 will be the beginning of His chastisements and certainly she has given no reason for us to suppose that it will be the end of the world or of an era. I am much more inclined to hold with Cardinal Cushing who declared in his sermon at the recent consecration of Bishop Comber of Maryknoll that since there were millions of years before Our Lord's birth on earth, there are likely to be millions more before the end, and that we must look forward and not backward or get

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Father Keeler is hospital chaplain of Kings Daughters' Hospital in Martinsburg, W. Va.

scared into thinking we are seeing the last times. It is true that Our Lord did say that of the day and hour of His coming no man knows, and we do know that in the case of each of us as individuals the day of our end and our final judgement cannot be long put off and each of us should therefore prepare himself for that final summons.

TIME OF CRISIS

More than forty years ago I read a book by the late Dr. Ralph Adams Cram in which he propounded the thesis that since Our Lord's coming every five hundred years has been a time of crisis, and that each has been preceded by a very much upset period. For nearly a century before each of these crises the world has been in awful ferment, with wars and all sorts of disorder and fears. We who have lived so far in this 20th century have certainly seen little peace and as the years roll by it seems to get worse. All of what we call modern inventions have taken place practically within the past hundred years. The telegraph, the telephone, the automobile, the airplane, radio, television and now the plans for exploration into outer space have all come within this time, yet the moral condition of the world has deteriorated — that no one can deny.

Our Lady at Fatima did say that unless there is an improvement, Russia will spread her errors widely and that many nations will disappear, but that "in the end" her Immaculate Heart would prevail, Russia would be converted and there would be peace.

In other words it is the reign of love that must overcome the reign of hate, but how long the period will be no one knows. When is "in the end"? What must the world endure before that time? So far there is nothing revealed that says 1960 will see either a heightening of our woes or an end of them. Our duty as preachers of the Word is therefore, not to indulge in useless speculations, but to tell our people the unchangeable truths of the Gospel, with the assurance that "the gates of hell shall not prevail" over Christ's Church but that each of us has a duty to perform in making our lives more conformable to His and that we, each of us, do our best to conform to the ideal He has set for us. The methods of forty, thirty or even twenty years ago will not do now. Human nature has not changed of course, but we do know a good deal more of the reasons for human actions, and we realize (or should) that as

St. Francis de Sales said, "A drop of honey will catch more flies than a barrel of vinegar." In other words the love of our fellow man will accomplish far more than our setting ourselves up as models (which most of us aren't), even though we may know and set forth (in love) the solemn truths we are supposeed to enunciate.

DEVOTION TO THE IMMACULATE HEART OF MARY

The devotion to the Immaculate Heart of Mary is comparatively new and has only begun to be emphasized as it should be. She, a purely human creature, though endowed with singular privileges because of her motherhood of God's Son, is one we can imitate even more easily than the Sacred Heart of Jesus; for we can never forget that in Him, His Heart, while truly human, was united with the Godhead, so our loving her is, if anything, a bit easier.

Russia, despite forty years of atheistic communism, has always been devoted to the Mother of God, and when it awakens to the devotion to her Immaculate Heart will as she says, "be converted."

Hence, let us not look at 1960 as anything but a time for us to work the harder to insure our own salvation and as the beginning of that era of peace which she has predicted.

Many years ago a priest whom I knew said to me, "The world would have been converted long ago, had it not been for us priests!" Each of us, therefore has a share in making ourselves more nearly what we ourselves and what our people really expect us to be, and so ushering in the day when peace – real peace – can come about. Even our government, in its postmarks, bears the slogan "Pray for Peace." Can we do less? And not only pray for peace, but in all our actions, in all our dealings with humanity – souls for whom Christ died – by our actions help to bring it about.

How many a narrow mind has reading not made broad! How many close, stifled unwindowed hearts has it not filled with mountain air and sunshine and widened them to noble spacious halls, so making room for God where He had no room before!

—Frederick William Faber

Which Translation May Be Read at Mass?

Joseph A. Grispino, S.M.

In reading the Epistle and Gospel at Mass the Celebrant may use any translation provided it translates the Roman Missal and has an imprimatur. Generally, the translation based on the Latin Vulgate fulfills the decree of the Biblical Commission because most of the pericopes in the Missal are taken from the Vulgate.

For Americans the most common "Gospel Book" or lectionary is EPISTLES AND GOSPELS FOR SUNDAYS AND HOLYDAYS, prepared by the Catholic Biblical Association of America, published by W. H. Sadlier, 1941. This lectionary utilizes the CBA's revision of the Challoner-Rheims Testament revised under the patronage of the Episcopal Committee on the Confraternity of Christian Doctrine. This "Confraternity" lectionary has been altered to conform with the reading of the Roman Missal. Any Douay-Rheims version before 1941 should be barred from public reading at Mass because of outmoded English. Occasionally these editions are still found in otherwise modernly equipped churches. Their antiquated translations unconsciously convey to the laity the idea that the Bible, and therefore our religion, is something out of touch with our times.

May an American priest read the Knox translation at Mass? (The critics label it "good English but not the original text.") Since Canon Law says nothing about which translation must be read, the aforesaid decree of the Biblical Commission is our form. It is worthy to note that although the "Confraternity" edition was executed under the patronage of the American hierarchy, the latter has never explicitly, officially imposed this edition as the only

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Father Crispino is a teacher of Sacred Scripture at the Marist College, Washington. D. C.

translation to be read at Mass. Hence, an American priest is justified in reading the Knox translation at Mass.

The Celebrant can presume that it renders the Roman Missal faithfully enough, though it would be preferable to read the lectionary made from Knox's New Testament (THE EPISTLES AND GOSPELS FOR SUNDAYS AND FESTIVALS) in the Version Authorized for Public Use in 1945. (Blackwell, Oxford, England)

May the Celebrant read THE NEW TESTAMENT by J. Kleist, S. J., and J. Lilly, C. M., (Milwaukee : Bruce, 1954), which is a translation from the original Greek into American English? (The evaluation of the critics is that the English of the Gospels is less fluent than the rest. Yet, as a whole, this is more faithful to the original text than Knox.) By far the more common opinion of Catholic Biblists is in the negative. However, there seems to be a probable basis for the affirmative in an unofficial interpretation of the decree of the Biblical Commission by the late Secretary of the Commission, Father Voste, O. P.

In summary, then, the Celebrant may read the Confraternity, Knox, or Kleist-Lilly, without the permission of the Ordinary, unless the latter expressly forbids it – *salvo judicio meliori.*

Two practical suggestions for preachers are the following. First, since conformity to the Roman Missal applies only to the reading of the Epistle and Gospel at Mass, the preacher is free to quote a text from a Bible based on the original text at any other time, even at the beginning of his sermon. Thus, he will be imitating our late Holy Father, Pope Pius XII, who hardly ever quoted the Bible in his discourse unless it conformed to the original text. Secondly, there is much merit to the current practice in the Harrisburg diocese, where consecutive chapters of the Bible are read from Sunday to Sunday, instead of the Sunday Gospel, so that the laity will have the whole Bible read to them gradually.

"No longer are we accepted merely on the basis of our "cloth." We are weighed and measured with reactions differing very little from those evoked by the observation of other men. Above all, our people are influenced by what they see in our hearts. . . ."

—Msgr. C. Holland

Of Unionistic Spirituality

Some excerpts from the feature address of the panel discussion on Christian Unity and the Spiritual Life, presented during the Third Unionistic Congress by the Reverend Francis A. Cegielka, S.A.C., S.T.D.

To us, here in reverend assembly, it seems as if Almighty God is giving our existing generation its final ultimatum! He counsels: "Either, unite; or else, you perish!" But we cannot perish; for, the Church has Christ's own promise to survive to the end of time. As for its other alternative, then, we cannot choose aught else, than to "unite".

To unite, however – and to do so according to Divine expectations – we will, of necessity, have to develop a type of Christian spiritual pursuit that can, for the time being, he called a "coming form" of spirituality. A shorter and more expressive term would be *Unionistic Spiritually.* This will, of course, oblige our present era to mold itself into an *Unionistic-Minded* generation!

When Pope John XXIII, on January 25, 1959, announced his will to summon an Ecumenical Council for the purpose of the Reunion of the Christian Churches, he imposed upon our generation a new precept, as it were, which can be formulated thus: *Hodie Regnum Christi integrandum est* (The Kingdom of Christ must be integrated in our times).

In contemplating the history of the Church, we find that every one of its generations, in addition to having duties and principles common with ours, had a specific mission mapped out for it by the providence of God.

Our generation has its specific mission too. It is the work of the union of all Christians into the one, holy, apostolic, and Cath-

olic Church. Among other duties flowing from it, is the cultivating *of Unionistic Spirituality.*

ERA OF UNITY AND ONENESS

The specific crisis characterizing our generation is marked by *anthropologic heresies* which are attaining their summit in Communism, with its fantastic objective to build here on earth a paradise for man, and not to wait for it in eternity. In this hour of division and divisiveness, there resounds the Voice of God through the lips of the Roman Pontiff, announcing the new era, *the Era of Unity and Oneness* of all the Children of God in the one, holy, apostolic and Catholic Church for the greater glory of the Triune God, for the destruction of sin, and for the salvation of the human race.

A union of the world is necessary, but not the materialistic one, organized by Communism nor the social, nor political one, desired by others. God wants us to become one, and to consider the work for unity as the very essential task of our Christian life.

Christ speaks of a unity which could be the living reflection of the unity and the oneness of the three Persons of the Most Blessed Trinity; then, of an internal, prayerful, supernatural love of the Holy Spirit; Marian, Trinitarian, yet visible and social for an organic one.

Hence, the Unity of the Churches in our times, to avoid the repetition of the frustrated Union of Florence, must be prepared and strengthened by the *Unionistic Spirituality* of Eastern as well as Western Catholics.

Unionistic Spirituality must be built, not on compromises, but on the supernatural mission and dignity of redeemed man, who has received the glory of Christ that he may have the ability to constitute *one*. "And the glory Thou hast given me," says Our Lord in His priestly prayer, "I have given to them that they may be one, even as we are one." (John 17:22)

Unionistic Spirituality must be built on the deepest realities of the Catholic Faith, considering the Church not only free, from the legal point of view, but from the most essential one, and that is the mystical; for, as the late Pope Pius XII wrote in his Encyclical on the Mystical Body of Christ (1943), "The Catholic Church *is* the Mystical Body of Christ." It is not an organization only; it is a

living organism which needs the unity and oneness of all its members for its expansion, and for its radiating power.

REUNION OF THE CHURCHES IS A MUST

The reunion of the Churches is *a must* not only for the good of the separated brethren *but for the good of our own Western Catholic Church*, and the whole human race. We need this union for the actualization of the plans of God concerning our generation, which is to reflect more perfectly the oneness of the Most Blessed Trinity, to overcome with greater victory the dangers of our times, to attract the whole human race to Christ, and to spread His love. Christ has conditioned these benefits on our oneness, when He said; "That they may be one, I in them and Thou in Me; that they may be *consumated* in unity and *that the world may know that Thou hast sent Me*, and that Thou hast loved them even as Thou hast loved Me." (John 17: 22-23)

According to the plan of our Lord Jesus Christ, manifested in His priestly prayer, His Church will have the sovereign power to conquer the world for Him by the consumated unity and oneness of all the members of His Mystical Body.

We must become a unionistic-minded generation, against a disintegrating mankind. How shall this become effective?

According to the order established by God all blessings and graces must prayed for. We, therefore must form *a great movement of prayer for Unity!*

Christianity began with the *Fiat* of Mary at Nazareth. It will come to its unity and oneness only through Mary; for as St. Bernard says, "God wants us to receive all graces through Mary." Pope Leo XIII also speaks of the triple path of each grace, that is, its path from the Heart of the Eternal Father, through the Son of God, and through Mary. Each grace comes to us through Mary. *God so wills it!* The unity movement must be prepared *with and through Mary.* We must ask for unity and work for it through her Immaculate Heart, dedicated to her as loving instruments, pleading with her to be the great *Integratrix Regni Christi* (the integrating principle of the Kingdom of Christ) in our times.

The reunion of the Christian Churches with the Roman Catholic Church under the primacy of the Roman Pontiff involves a *new orientation* of all the Christian faithful. We must preach

to and educate all Christian in the unionistic spirit, emphasizing that we are and should be "all one in Christ" (Gal. 3: 28); that before God we must stand as *one Body,* one Sacred organism, one Communion of Saints and one family, based on the New Commandment of love. *God wills it!* Whatever is opposed to that oneness must be considered as a cancer eating away the divine energies which God has engrafted in our souls with the purpose "that they may have life, and have it more abundantly" (John 10;10).

Keeping very faithfully the *Depositum Fidei,* sincerely and submissively respecting the universal *paternity* of the Roman Pontiffs, we Catholics and all Christians, should cooperate in attracting all brethren to the home of our common Father. Oneness of all the children of God *under the paternal guidance* of the Pope is our health, our peace, and our salvation. By our intimate unity of hearts and souls, reflecting in the world the oneness of the Three Persons of the Most Blessed Trinity, we must all help Christ conquer the world for His Kingdom of Truth and Love. *Hodie Regnum Christi integrandum est!*

OBJECT OF EDUCATION

According to the Catholic concept, the object of the school and of education is the formation of the perfect Christian – that is, to apply this principle to your conditions – to exercise such spiritual and moral influence and to so accustom girls and young women that when they remain left to themselves they will remain firm in their faith as Catholics and put this faith into daily practice. At least, there must be the well-founded hope that the pupil will later on lead her life according to the principles and rules of her faith. Your entire school and educational system would be useless were this object not the central point of your labor. Our Lord wants you to strive towards this aim with all your strength.

–Pope Pius XII

Vocations

Francis O'Duignan

It is almost a commonplace to say that one of the greatest needs of the Church, in this country or in any other part of the world, is vocations. Yet, the worldly spirit of our secularist age, invading too many of our Catholic homes and unconsciously motivating our conduct, is diverting many potential priests, sisters and brothers from the sacred work God planned for them.

Vocations begin in the home. Often, even before her child is born, a mother offers it to God, and gives back to the Author of life the precious gift given to her. God's gracious love evokes in her a corresponding generosity. This was aptly expressed by a noble missionary Bishop at the Requiem Mass for a mother of three priests: "Is there anything more glorious to contemplate than a joyful mother of children. Extol as you will the salutary discipline of the Seminary and the study of the science of the saints, the fact remains that the fundamental character of every true priest is formed in the heart of his mother. Even before he sees the light of day, she offers him to God. From helpless infancy she watches over him and prays for a grace of a vocation. After years of patient and loving waiting, the great day of Ordination comes at last, and the joyous mother pours out her tears of thanksgiving. And often this day is followed too soon by separation, when a young missionary leaves father and mother and family and country for strange people and a strange land, where souls are to be saved."

A truly Catholic home is a nursery of vocations. In fact in a genuine Catholic home there flourish all the elements that make vocation possible and strong: love of God, obedience to authority

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Father O'Duignan is pastor of St. Bonaventure Church, Marceline, Mo.

and the spirit of sacrifice, a reverential respect for the dignity, a life devoted to God, and a right appreciation of the privilege that a family receives from God in being able to give one or more of its members to His special service.

In this supernatural atmosphere, the inherent idealism of youth will be attracted to the higher life of total service to our Lord. The young must have their heroes, their "stars." What greater Hero and brighter Star than their divine Savior and Lord? Attracted by the divine Model, a boy generously and with childlike trust will want to give himself to God; and will eagerly look forward to the day when he may be another Christ—*alter Christus*—offering the holy Sacrifice at the altar, preaching the glad news of salvation, forgiving sins, ministering to the sick; in short, like His Master, going about doing good. The young girl will want to share the joyous privilege of the Holy Women who accompanied the Savior, and will want to leave all things to follow her Master, as his bride.

OPPOSITIONS TO VOCATIONS

On the other hand, there are too many homes that hinder and destroy many a budding vocation. When the home atmosphere lacks the reverential respect for the sacred calling; when parents are indifferent or even hostile to priest and sisters, and heedlessly or harshly criticize their supposed or real faults and mistakes, what may we expect from young people? The result too often is that not only they lose their vocation but they adopt a wrong attitude toward the sacred calling, one of suspicion and hostility.

Another stand that some parents adopt regarding their children's desire to enter a seminary destroys many vocations, namely, they assert that their children should postpone entering until they finish high school, or even later. They claim that then the young people may be able to make a more reasonable and wiser decision. This attitude is wrong. And in many cases it helps to destroy vocations. For, our whole educational system is geared to prepare young people for this world, for a career in this world, for marriage. The atmosphere in which young people grow up seldom suggest to them the idea of religious dedication to God. Almost every action, inside or outside high school is a preparation for a calling of this world. Moreover, indiscriminate use of radio, movies, and television contributes too often to efface from the mind of impressionable

young people any thought of a vocation for service to God in the Priesthood or religious life. Conscientious and sensible parents should therefore not be unwilling to permit their young ones to leave for a minor seminary, after having finished grammar school. The seminary is the most appropriate place where their vocation will be given a fair chance to grow and with the proper training made it successful.

Our Lord's wish, "Pray ye the Lord of the harvest to send laborers into His vineyard," should stir us to our part to accomplish the divine desire. Our prayers first of all; we must endeavor, secondly, to maintain our dignity as priests. Especially when with the young, we must conduct ourself as befit ministers of God, so that they may look up to us, and may be attracted to the holy calling. We are other Christ whom the young want to imitate. Finally, by word and action we must encourage the budding vocation of the young, and we must catechize the parents on the honor of such a privilege and on the beauty of the sacrifice for the God who sacrificed Himself for us as a "pleasant Victim of expiation."

THE VALUE OF LITURGY

No one who gives serious thought to the matter can fail to recognize the great pastoral value of promoting among our people a fuller understanding of the sacred Liturgy and a more active participation in the public worship of the Church. As sacred worship, the Liturgy is the Christian's primary duty. The Liturgy includes the sacramental life. The Liturgy is the indispensable source of the Christian spirit and of Christian formation. One who truly participates in the sacred Liturgy necessarily grows in holiness and in apostolic fervor.

For this reason we look to our priest to lend their warm encouragement and prudent guidance to the members of their parishes who are manifesting a growing interest in the sacred Liturgy. In a matter so vitally connected with the very mission of the Church, no priest can be indifferent. He should welcome this manifestation of a renewed interest in religion, and assume his rightful position of leadership in it.

The success or failure of a liturgical program in a parish depends in every case on the priest of the parish.

- MATCHING TEST -

PAUL M. BAIER

A precious LIFE – the LIFE of grace– is at the heart of the Sacramental system of the Catholic Church. Our Lord said: "I came that they may have LIFE and have it more abundantly." This LIFE of grace growing in the soul can be compared very aptly to the natural life of a human being, and C. C. Martindale, S.J. make this comparison brilliantly in *God and the Supernatural.*

All Catholics know the names of the Sacraments. The deep meaning and reality of them can become clearer to teens and pre-teens by means of a thought-provoking test. Parents and teachers should find it helpful and fascinating.

(Note: Match the name and the meaning)

1. Baptism	.... LIFE – containing and LIFE – nourishing Sacrament.
2. Confirmation	.... LIFE – ordaining and LIFE – administering Sacrament.
3. Penance	.... LIFE – insuring and GLORY– preparing Sacrament.
4. Holy Eucharist	.... LIFE – confirming and LIFE –witnessing* Sacrament
5. Extreme Unction	.... LIFE – uniting and LIFE – fostering Sacrament.
6. Holy Orders	.... LIFE – preparing and LIFE – bestowing Sacrament.
7. Matrimony	.... LIFE – mending and LIFE – restoring Sacrament.

(*) Witnessing for Christ

Father Baier is pastor of St. Boniface Church, Wilkes Barre, Penna.

What Words Were They Using?

WINFRID HERBST, S.D.S.

The following extract from a letter has me guessing:

"There is an unpleasant situation that needs explanation from somewhere, and I am wondering whether you can do it.

"Why, oh why, all of a sudden have some of our Catholic priests started using profanity in front of adolescents? My eldest son (16) and several of the boys he went to school with was always coming home and telling me and the other boys' parents that Father became angry or something or other and said some things that – well, he has certainly never heard in his own home. That was in California. Now we are living in another state, and I find the same problem.

"Since there is no Catholic school in this area, my son attends catechism classes at the church. Especially shocking was the other night when a non-Catholic neighbor decided he would like to go and hear about the Catholic religion. My son introduced him to the priest and asked if it would be all right for him to stay.

"Well, that boy came home shocked beyond words at some of the vocabulary used by this priest. Needless to say, my son was very embarrassed over the whole thing. This boy made one comment: 'I've been to every Protestant church there is and have talked to and personally known many of the ministers – and I've never heard one of them talk like that.'

"Now, Father, I ask whether there is any possible reason why a priest cannot refrain from such language, at least in front of children. It must be something new. I have never in my life heard anything like it, till a couple of years ago.

Father Herbst, S.D.S. from Jordan Seminary, Menominee, Michigan, is well-known to our readers.

"Please understand that I do realize that priests are human much as we of the laity are. And, like us, they lose their temper at times and say things they should not say. I suppose an occasional outburst can happen to anyone. But, believe me, I have seen and heard this happen myself – with no provocation.

"I know, of course, that it is not such a terrible thing to make a fuss about. Maybe it is just the changing times and that is the way they have to talk to get 'through' to the kids of these days. But it would be wonderful to go back to the inspiring days when a priest was only priestly in his speech and was looked upon with reverence unclouded."

Now, what words were those priests using? There is no clue in this letter with its tone of gentle rebuke and surprise and regret. Can it be that those priests, like so many thousands of laymen, think that cursing and swearing give a measure of manliness to their speech, and were they doing that?

The priest is human, yes, and his tongue is just as loose in his mouth as the layman's. It can run away with him. If he wants to he can lie, swear, blaspheme, detract, calumniate, speak uncharitably, be guilty of harsh criticism, scandal, ridicule, sarcasm, cutting remarks, unholy conversation, etc. A priest can really sin habitually with the tongue, and viciously even. Sometimes sins of the tongue are mortal, usually they are only venial sins, often they are not sins at all, merely imperfections that one does not expect in the gentleman priest.

Lay people especially are easily shocked by even an unseemly word from lips that utter the sacred words of consecration, the consoling words of absolution, the glad tidings of the Gospel.

But what words were those priests using? Were they using vulgar expressions, like "darn it," "the darned thing," 'by gosh," "by golly," "ye gods," ' the dickens," the deuce," etc., expressions that are not exactly nice, being reminiscent of certain forms of profanity. They are not curse words and are not sinful. Or did they say "O hell," or "the devil," or even ' damn it," without any particular reference ? Not curse words either, just, inelegant, unbecoming, vulgar expressions. Not to be used in the pulpit or in catechism classes, not even in quoting. Or did they say "Go to hell ! or "Go to the devil"? Real curses, if ment, and sinful ; if not ment, offensive to pious ears, or painfully shocking when coming from the lips of a priest.

It can hardly be that they were guilty of cursing and swearing, by which we mean, in common parlance, the abuse of God's Name in any way, often simply called profanity, though to curse, in the strict theological sense means to wish some one evil. If the curse is meant and the evil wished is great and serious, it is a mortal sin against charity. Take, for instance, that sadly frequent American curse, "God damn you!" It means, "May God consign you to hell for all eternity!" People ordinarily do not mean that. Hence it is then not in itself a mortal sin, though it may be a mortal sin of scandal, for instance if a priest would use it in a catechism class in a fit of rage at the insolence of an ignorant pupil. But that is unthinkable. But it is certainly a serious venial sin.

What was it, then, that filled those boys with wonderment? Were those priests inadvertently abusing the Holy Name by saying "Jesus," "God," 'God damn," etc.? A venial sin, unless such use in anger partakes of the nature of blasphemy or contempt of God. But even if no sin in itself because of thoughtless habit, it is an irreverence at which all Catholics ought to be shocked, and are shocked when it comes from a priest, of which everyone ought to be thoroughly ashamed. Of all the countries in the world, we are told, the United States of America takes the lead for ordinary cursing and swearing. There may be more horrid blasphemy in other countries, but the abuse of God's Holy Name in a common, vulgar, thoughtless way is something in which the American people seem to be first, as in so many other things. The Holy Name Society is doing much to stem the tide of this godless habit. If there were more love for Jesus, there would be more reverence for His sacred and adorable Name. That being so, how many might well blush at the thought of their little love.

What words were those? Surely not obscene words, nor even words or expressions reminiscent of the toilet. Banish the thought! Perhaps it was only a case of calling a person injurious names, such as pill, egg, dog, etc., anything that would hurt his feelings. Calling offensive names of this kind is an offense against the fifth commandment, but ordinarily not a serious sin, of course, and sometimes not any sin. Depends upon the circumstances, tone of voice, and all that. Such behavior is directly opposed to the charity, concord, and brotherly love that the Savior so strictly requires of His followers, the Savior Who said, "Learn of Me." "Out of the abundance of the heart the mouth speaketh."

Of course, calling names in a peculiar spirit of playfulness and jokingly is not wrong, just a sign of intimacy and comradeship. It would seem that possibly that is what those priests were doing A case of *scandalum pusillorum* as regards the boys and *scandalum pharisaicum* as regards the parents? Or wasn't it?

A LAYMAN LOOKS AT HIS PARISH

How does my parish look to me, a churchman ?

It is a poor, worldly thing, often concerned with petty matters ; yet it is the doorway to the Great Church.

It is often hopelessly behind the times ; yet is the gateway to the future.

It is often torn by controversy ; yet it holds the key to eternal harmony.

Its minister is only human, and often makes mistakes ; yet he is the type and substance of the Great High Priest.

Its altar is humble and plain ; and yet from it is dispensed the Bread of Life.

Its organizations are petty, and often seem to have little to do with religion ; yet through them the organism that is Christ's Holy Body may function.

Its preaching is often pedestrian, even dull ; yet through its pulpit the Word of God speaks to His children.

Its church school is noisy, and the teachers are not well trained; yet through them a new generation is learning to carry on the Faith.

It seems to have little influence on the community ; yet without it the community would be a poor place to live in.

It is full of sinners like me ; yet it is the mother of saints.

In the eyes of the world it is a poor and perhaps a pitiful thing, one that can be easily overlooked or ignored.

But in the eyes of God it is His Holy Church, the manifestation of His Presence in that particular corner of His world.

My parish may seem weak, inefficient, inadequate and worldly; yet it is my link with the Great Reality ; it is the very means whereby God comes down to earth and dwells among His people.

—By Clifford P. Morehouse

quid in casu?

his may seem strange at this late date but I am not clear on the morality of the Rhythm. What period of time differentiates the venial from the mortal sin?

his is an ever present problem to ie confessor. A succinct sta'ement ıould be of interest to all priests. et us resolve that:

1. Periodic continence may be *cit* if there is a *serious reason* for s practice. Pope Pius XII de- ared that Rhythm prevents mar- ed couples from fulfilling "a posi- ve work in regard to the married ate itself" . . . and the continued ractice without a serious reason vould be a sin against the very eaning of the conjugal life."

2. The nature of the sin com- itted by those who practice Rhy- ım is a matter of dispute amongst ieologians. Many establish it as a *ortal sin* if it is practiced thus for long period usually indicated as ve years. Fathers O'Connell, Mc- adden, Kenny, Schmiedeler and IcCarthy—all prominent writers in ieology are of this opinion. Others *eny it to be a mortal sin.* Fathers J. Lynch and E. J. Mahoney are sted in this class. Finally, there are some who hold that *there is no sin* at all if the couple has already contributed its share to the propagation of the human race by a family of three to five children. (cf. The Homiletic and Pastoral Review, June 1957, p. 824: *Moral Aspects of the Rhythm* by Fr. L. J. Riley).

3. In view of such discrepancy let us quote the above-cited author "yet in view of the fact that the opposite opinion enjoys at least extrinsic probability I could not in conscience insist upon the stricter opinion in confession, i.e. I could not deny absolution to a penitent who intends to continue the habitual practice of periodic continence even without a serious reason."

4. The justifying serious reasons could be medical, eugenic, economic and social. Examples: childbirth would be dangerous or a parent is too ill physically, mentally to help in the rearing of children; the real likelihood of mental abnormality weakness or serious hereditary disease resulting from another birth. The lack of adequate housing facilities, overpopulation, husband's occupation as incompatible with family life or his inability

to provide a decent, living standard for the family—all these would be justifying reasons.

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If medicine has an alcoholic base may it be taken a few minutes before receiving Holy Communion by a sick person?

The Motu Proprio allows anything that is truly medicine in the strict sense of the word to be taken at anytime by the sick before receiving. This in no way restricts medicine to non-alcoholic categories. Authors are very much in agreement on this point if the medicine is compounded with only small percentage of alcohol.

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I have heard it discussed, and I know priests who avail themselves of some new privilege whereby if you preach at a Mass, you do not have to say the prayers after Mass—I mean the Leonine prayers. Is this approved?

Some liturgical review did publish something to that effect and gave the Cardincal Lercaro as its authority. L'Ami du Clerge ran down the reference and found that the Cardinal had asked that privilege for his own diocese on July 22, 1955. It is a particular indult and cannot be extended to any other diocese beyond that for which it was granted namely, the diocese of Bologna in Italy. Therefore, we cannot use it in our country.

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When may we omit the Leonine prayers after Mass?

In June 1913 the Congregation of Rites declared that the prayer after Mass might be omitted if the read Mass was celebrated with *some degree of solemnity* as might be the case of the Mass for First Communion, or for a general Communion, for confirmation, ordination, marriage, etc.; the same if some sacred function should follow immediately after the Mass and the celebrant would not leave the altar in the meantime. It stated too that the fact of distributing Holy Communion right after Mass would not excuse from the prayers. (June 2, 1916). (Cf. Periodica June 15 1958.)

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Is there a new interpretation of Matthew 5, verse 31-32, apropos of sending away one's wife "nisi causa fornicationis?"

The P. Bonsirven in his "Textes Rabbiniques des deux Premiers Siecles Chretiens" Rome, 1957, contends that the Hebrew word which we translate as fornication, adultery, in reality should be taken to mean prostitution or an illegitimate union. Jesus, therefore, would mean that only illegitimate unions should be broken up. The Bible of Jerusalem accepts that translation. The

onsirven would apply the same eaning to the word in Acts 15, v. -29 and 21, v. 25. The Confrater- ty edition of the New Testament anslates the word as "immorality." ibstitution of the new meaning akes the text much more mean- gful: "But I say to you that every- ne who puts away his wife save on count of an illegitimate union uses her to commit adultery . . ."

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Which is properly the sign of the Real Presence in a church: is it the sanctuary light or the tabernacle veil?

ne very explicit decree of the Sa- ed Congregation in June 1, 1957, lls us that the tabernacle veil is e more important sign of the Real resence. The decrees have always sisted that neither custom nor the resence of an inner veil (optional ways) nor the fact that the taber- acle itself is made of precious ma- rial or rich workmanship excuse om the law commanding a taber- acle veil. A writer in the *Ephe- erides Liturgicae* tells us that the bernacle veil should be made of otton, wool, hemp or silk, but he olds the per se lace or net-work igree are not forbidden materials.

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oes a priest on an inland cruise enjoy the faculties of hearing confessions of those aboard ship in virtue of Canon 883?

ne canon has the words "all priests who are on a sea voyage . . ." The words *iter maritimum* are translated by sea voyage, and generally are accepted to cover a journey *by sea*. Iter maritimum implies a journey from point A to point B with a halt at the latter destination. There is no question concerning the possession of the faculties of Can. 883 by the priest, therefore, who enters the high seas—the intent of the Legislator was to grant faculties for such territory totally substracted from any Ordinary. What about the priest who does not enter the high seas but only traverses *territorial waters*? Is he covered by iter maritimum? Vermeersch holds the common opinion which would require a voyage of one day's duration before the faculties of Can. 883 would be available to such a priest. The majority of commentators hold that Can. 883 faculties are not valid for priests who take *river* trips which are unrelated to sea voyages.

About trips on an *inland lake*, there is a division of opinion: some hold that there is a true analogy between a sea voyage and that of same faculties should be available; a lake cruise and that, therefore, the others renege on the basis that an inland lake will belong to some diocese and, therefore, penitential jurisdiction is already provided for in the ordinary channels. The former opinion is the more common and it seems that it could be followed with impunity. (McCullen: *Jurisdiction for the Hearing of Confessions* in Ephemerides Juris Canonici, 1956, 290.)

Does Can. 833 apply to air journeys?

There was a Motu Proprio of December 16, 1447, which applied the same norms of Can. 883 to journeys by air. The Pope declared that these faculties were to be applied, extended and appropriately adjusted to fit the case of priests who take trips by air. Authors are in agreement that it must be question of a real journey by air, but there is no day's duration required as in a trip by sea. A minority opinion would require that a great distance be covered. The majority would make only one essential requirement: that the flight be a real flight made by intent between two precise and determined points with a stop at the terminus ad quem.

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Communion difficulties:

(A) *A sister travelling through the city stops and asks for Communion at 10 A.M. although the last Mass was at 8. May we give her Communion?*

(B) *After giving Benediction in the Sisters' chapel at 5:15 P.M. four sisters request Holy Communion because one was ill and could not receive early that morning, another had to go to early classes at the University and for an examination, another had permission to sleep late. Could we have given them Holy Communion at that hour when no evening Mass was to be celebrated? and for the reasons alleged?*

(C) *What is the general law on this matter?*

Canon 867, n. 4 says that Holy Communion may be distributed only during the hours that the Sacrifice of the Mass may be offered unless there is a reasonable cause for the contrary. Therefore, the Sister who petitioned for Communion at 10:00 A.M. was asking for the legitimate.

As for the other Sisters, the difficulty is that they asked for Communion in the *evening*. Evening Mass is a privilege and as a privilege it has not changed the law of c. 867 n. 4 in regard to the distribution of Holy Communion and its horarium. Card. Ottaviani in the Osservatore Romano Aug. 4, 1957 wrote that Communion in the evening must be connected with evening Mass: it must be distributed either immediately before the Mass or during it, or right after the Mass. So, what about the Sisters in the query? C. 867 n. 4 with c. 821 states that Mass may begin not earlier than one hour before dawn nor later than one hour after noon. Holy Communion must be distributed during those hours *only* unless there is a reasonable cause to the contrary. In our case was there this cause? I would agree that the Sisters had this reasonable cause and that you could have given them Communion, and in the future, should do so from time to time but not as a general everyday practice. After all, none of them was doing her own will: necessity

nade it impossible for them to re-eive in the morning. Cappello in is vol. 1 n. 373 would permit aft-rnoon Communion "ex qualibet ausa justa—v.g. iter suscipiendi, najor commoditas, ac devotio ex arte ministri vel communicantis." cf. *Perfice Munus,* June 1958.)

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What happened to the souls of the just once that Christ had descended into their midst to announce to them the glad tidings of their redemption? Where did they go immediately after that?

t would seem theologically certain nat the souls of the Just enjoyed a ort of beatific vision once they saw Christ in His soul united to His ivinity. Christ's presence filled nem with glory. (Cf. St. Thomas IIa q. 52, a. 5 ad 3.) It is thus that Christ's words to the Good Thief vere fulfilled: "this day thou shalt e with Me in Paradise." Descend-ng with Christ into hell, he enjoyed ne beatific vision of Christ. Some uthors think that all the souls of ne Just formed a cortege for Christ ntil the day of His Ascension; He vould have led them out of Limbo nce He left it. Others would hold nat the souls of the Just remained n Limbo for forty days awaiting neir triumphal entry into heaven vith Christ; in the meantime, they id enjoy the happiness of the bea-fic vision acquired by the sight of Christ and the assurance that they vere saved. (Cf. *Dictionnaire de Theologie,* Descente de Jesus; Ami du Clerge, 1958 p. 251.)

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In the Offertory of the Requiem Mass we ask God to deliver the soul from "inferno" etc. How to understand this prayer? Does it not seem that the eternal salvation of the soul might not be sealed?

This difficulty has been thought about by great theologians. *Benedict XIV* held that the words referred to Purgatory and not to hell. *Bellarmine* followed the Pope in his solution and added that the Church imagines in the prayer that the soul is still in agony and fighting for its salvation. It is a fiction of the liturgy. *Billot* adds to both of the above-named authors by making a comparison: the Church celebrates the birth and death of Christ as if they were happening all over again really and truly. So too, in the prayer, the Church presents the soul to God as if in his last agony and her prayers accordingly. Sometimes, the Church in the same manner represents the death of the individual as taking place at the end of the world. It is a manner of presentation in order to strike the mind of the reader. *Suarez* is the one to introduce an innovation: he thinks that the Church prays thus, representing the death of the individual as just taking place etc., because possibly the prayers after the death of the person by the Church may have helped that soul in his

agony: God could foresee that they were going to be said and possibly might have been moved to compassion and to granting special help and grace to the soul because of them. While many take the contrary view, the theory of Suarez is not totally unespoused. Recent authors would tell us that it would be a useless fiction on the part of the Church to present the soul thus about to die unless the Church had some thought that her prayers were of some use to it at that solemn moment of its eternal departure. It is probable that for the defunct, our prayers have an retroactive efficacy.

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May we say in catechism classes to impress it on the minds of the young that Jesus still suffers from our sins in heaven when He sees us committing them?

Jesus in His glorified existence in heaven is now impervious to all suffering and sadness. Nevertheless, He does have the memory of what He suffered for sins in the past and forever offers to His Eternal Father reparation for them. In this sense, we might say that Jesus still suffers in His sad memories. Whilst His passion and death were in the process of being enacted during His earthly existence, Christ had present to His mind all the sins of the world from the beginning of time until the end. He did suffer for them at that time: He suffers now only in memory and in His desire to offer loving reparation at every moment for them.

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When a class is to be enrolled in the Brown Scapular must the prayer be recited as the scapular is placed on the shoulders of each child? Or may it be recited but once and then the scapular placed over the child individually? Must the names of the class be transmitted to a Carmelite Monastery and if so to which one?

Recently a Carmelite wrote that the priest could place the scapular on the shoulders of each child and then say once the prayer "Accipe" over the entire group. Or, he permitted each member of the class to impose the scapular on himself after which the priest would say over the group the prayer. He also told us to send the names of the class to any Carmelite monastery but if 15 were enrolled the priest is dispensed from this detail because of the number involved and the inconvenience.

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May the organ play during the consecration and immediately afterwards?

It is absolutely *forbidden* that the organ play during the consecration. It is *counselled* that the organ be silent until the Pater Noster. (cf. *Instruction De Musica Sacra* n. 27

PARTICIPATION

It is hard for us priests to realize just how difficult the lay people find it to participate in the liturgy. First of all, for most of them Latin is completely unintelligible. Secondly, they do not understand the general background of the liturgy. Thirdly, many of the Scriptural illustrations and allusions are lost upon them. Fourthly, they have to give up their long-established patterns and forms of private prayer. Fifthly, although they may be unable to take part in any but the lower degrees, these same lower degrees do not sufficiently occupy them.

The solution is not to abandon participation as if it were impossible, nor yet to wait for more changes to be made so that it will be easier, but to do what we can now, right now, with things as they are, to bring the people to a closer participation in the sacred rites. If the Holy See wants us to have the people participate in our liturgy, and with the present regulations and conditions, then it is for us to make participation a fact.

But we should not minimize the difficulty the people feel, nor ignore their complaints, nor get discouraged with results. Nor should we compare the alleged successes in some parishes with the seeming failures in our own. Sometimes it is the matter of one leader, or a few courageous souls in one place that will make all the difference. Granted the same situation in your parish, the result may be just as good. Efforts and successes will vary, but the important thing is to make the effort. If one puts enough effort into participation, the result in time will be rewarding.

To try is to fail somewhat. Not to try is to fail completely.

MAKING PRAYER POSSIBLE

If there is one thing you find common in all religious life it is the emphasis put upon spiritual reading as a necessary tool in the work of sanctification.

The diocesan priest or the religious priest forced to live away from his community and community exercises can scarcely find a more valuable help or also an easier means for growing in virtue.

Perhaps it is an exaggeration to say that in our day and age mental prayer without spiritual reading is an impossibility, but it is nonetheless a fact that mental prayer becomes relatively easy when one feeds its mind and soul with spiritual thoughts harvested from reading. If one thinks that mental prayer is impossible, then spiritual reading will make it possible. It is a means, and a good means to an end.

In our endeavor to live really priestly lives we have to begin somewhere. One thing leads to another. Spiritual reading is a relatively easy thing. All you have to do is have a book, set aside some time to read it, and almost without effort you are becoming more spiritual.

It is a psychological fact that we are what we think. If we fill our minds with spiritual thoughts from spiritual reading then we think spiritual thoughts. Then we become spiritual minded. It does work that way.

Perhaps just the checking of a card that comes in the mail may bring to us a spiritual book that will be the beginning of a personal reformation, of an intensification of spiritual life that can mean a better life for ourselves, a more fruitful ministry for the people.

HOW EXACT AM I?

It is an interesting experiment for catechism class, to have the boys and girls try to write from memory the familiar prayers, such as the Our Father, the Hail Mary, the Apostles Creed, and the like. You will be amazed at what they put down. In discouragement you will conclude that many do not know what they are saying when they recite the familiar prayers.

It would be an equally interesting experiment to have priests who have been ordained some years to write out from memory the prayers they are supposed to know by heart in the Mass. It has actually been done in Junior Clergy Exams, and the result has been no less amazing than the results of the experiment in the elementary catechism class.

Is it a fact, then, that some priests do not know what they are saying when they celebrate Mass? It is a fact.

There is no one of us that need look around as if the one failing is someone else. We can all stand a check-up in this matter. It is so easy to get in the habit of saying the prayers at first hurriedly, and then quite unconsciously of sliding over whole phrases, so that finally

one is saying but a fraction of the actual words.

One priest found how much longer it took him to say the psalm at the Lavabo when he read it off the card. When he said it by heart it took but a fraction of the time. He admitted that he had been skipping from the first verse to the last verse, completely unaware of the omission.

A deliberate attention to the meaning of the words said will be a great help in overcoming the habit of skipping words and phrases if one has acquired the habit. It will be a great help to avoid forming the habit.

T. C. Siekmann

THE OMNIPRESENCE OF GOD

SO IMMENSE is Almighty God, one God in three Divine Persons, the Father, the Son, and the Holy Spirit, that He fills heaven and earth. He is present in all places and in all things. There is simply no place in which He is not. As He is a pure Spirit, He also penetrates all things and is within them.

I know, then, that I am in God, as fish are in and surrounded by water, as birds are in and surrounded by air. It is simply not possible for me to run from God or to hide myself from Him; for wherever I go, wherever I hide myself, there I will find God who is everywhere present.

But a more marvelous thing still: so great is the immensity of God that not only does He fill heaven and earth and the whole universe, but He is in no way tied to the places He now fills and could be in a billion universes besides, if He would choose to create them. And He could create them, make them out of nothing, by a simple act of His all-powerful will.

With this belief in the presence of God, how easy it should be for me to speak to Him in prayer, to consult Him, to do all things as if I saw Him with the eyes of my body. Though invisible, He is really present everywhere, so that every place can be a place of prayer and everywhere one can speak to God. I can pray in every place; and this especially holds as regards keeping myself recollected by the use of ejaculatory prayers.

— Rev. Winfred Herbst, S.D.S.

BOOK-REVIEW Selections

BASIC SPIRITUAL MEANS, By Philip E. Dion, C.M. Joseph F. Wagner, Inc. 255 pp. $4.50.

Basic Spiritual Means is the sequel of another work *Keys To The Third Floor*, which treated of the objectives of holiness and positive Christian living.

In the present volume, Father Dion treats more in detail of selected fundamental means for living a functionally supernatural Christian life. First, the author defines the nature of certain basic spiritual means or implements of sanctification. Then, practical methods are offered for using them profitably and intelligently. Two chapters on Mental Prayer describe competently this essential channel of communication with God. Two others deal respectively with the Predominant Fault and Particular Examen, and formulates a program for using the Particular Examen to combat a predominant fault. The diverse aspects of the virtue of Abandoment, namely, abandoment to the action of God working in us to sanctify us through the contact with creatures are discussed in two chapters. The one on weekly Confession gives practical means and instruction for achieving progress in the spiritual life. The Virtues of Obedience, Humility, and Purity of Intention are also treated in the same practical suggestive way. Finally, the place of and the part played by our Blessed Lady in the carrying out of our daily spiritual exercises is put forth with apt suggestions for making these exercises more attractive and profitable in the daily combat for spiritual advancement. In conclusion, it is a fine book on the spiritual life and combat and a uesful guide in our efforts to achieving a closer life with God.

Rev. John Auricchio, S.S.P.

EXPERIMENTAL PSYCHOLOGY, by Paul Siwek. Joseph F. Wagner, Inc. 521 pp. $6.50.

Doctor Siwek, internationally recognized philosopher and psychologist, has produced another original work on Psychology. This volume will surely take its place along side with his previous books as a standard work in

this field, as the author is fully qualified to discuss the history, ideas, and methodology of Empirical Psychology.

This volume adds to the literature on the field of empirical psychology a broad and balanced treatment of the subject in the English language. The ideas, methods and lines of enquiry and evaluates the significance of recent research findings. Included in this work are three special chapters on Hypnosis, Psychopathology and Parapsychology.

A noteworthy feature of this book is its clarity and its style expressed in simple and precise language. The book is fully annotated with footnotes, copious bibliography and comprehensive index.

Rev. Timothy Chenevey, S.S.P.

THE SACRED HEART, *by Rev. Alban J. Dachauer, S.J., Bruce, 209 pp.* $4.25

Pius XII issued the encyclical "*Haurietis Aquas*" on the very same day on which he wrote his last will and testament, May 15, 1956. This turned out to be the last of his great doctrinal Encyclicals; and he may well have considered it a final gift to his children. In this document, the late Pope expounds the true nature of devotion to the Sacred Heart in face of objections toward it and abuses attendant to its practice.

The present volume is an attempt to give a little more of the Scripture, tradition, theology, spiritual writing and history, which together form the background of this important document. The author does not pretend to have written a learned theological treatise, but merely a popular book written to help the reader to understand better the significance of the Holy Father's message, and to appreciate the devotion to the Sacred Heart of Jesus.

Closely adhering to the significant document of the Pope, Father Dachauer simply and lucidly sets forth the theological basis of this devotion. Notable is his discussion of our Savior's threefold love for us in which is embodied divine love, human supernatural love, and human natural love. The chapters devoted to showing how this threefold love found its expression in His life, passion, and death are singularly attractive. The Encyclical is cited in full at the end of the book.

This work may well serve as a solid and profitable meditation book. Father Dachauer, who has long been a devoted supporter

of the devotion to the Sacred Heart, and who writes from a wide experience in this particular field, has intended it to be a meditative help for all, that they may "grow in the knowledge, love and service of the Sacred Heart of Jesus."

Rev. Louis Richard, .S.S.P.

ONE FOLD, edited by Edward F. Hanahoe, S.A. and Titus Cranny, S.A. Graymoor Friars. 348 *pp.* $6.50.

This volume has been prepared as a form of celebration of the Golden Jubilee of the *Chair of Unity Octave.* It represents a co-operative enterprise, involving the labors of some ten theologians. Part One is devoted to the Octave proper : its history, documents, etc. Part Two consist of essays on a variety of subjects that will surely interest anyone concerned with the vital question of the reunion of Christendom.

A truly timely volume, as the much-desired reunion of Christendom is a much publicized topic on the wake of the announcement by His Holiness Pope John XXIII of the reconvening of an Ecumenical Council, which will probably treat also of this grave problem.

As is well-known, the *Chair of Unity Octave,* initiated by Father James Francis Wattson, the founder of the Franciscan Friars of the Atonment, has for aim the reunion of all Christian, and has had its work repeatedly approved by successive Popes.

Rev. Timothy Chenevey, S.S.P.

THE THEORY OF EVOLUTION JUDGED BY REASON AND FAITH, by Cardinal Ernesto ..Ruffini. ..Joseph ..F. Wagner, Inc. 205 *pp.* $3.95

As the well-known Cardinal Ruffini says in the preface of this book, "the work has been undertaken in order to show that evolution applied to living beings, as it is propounded by materialists has no scientific basis; and that, in particular, transformism applied to man — even if restricted to the body — cannot be admitted."

The very controversial and complex subject is of vital interest to many readers today, and it is of importance that we be informed on the state of the question. His Eminence has presented well the scriptural and religious problems of evolution and has given his interpretation of facts The scriptural and theological argument against the theory of evolution has been stated with telling force. Also

the weaknesses in the scientific arguments advanced in favor of evolution of the human body have been pointed by the learned Cardinal.

Rev. John Auricchio, S.S.P.

MEDITATIONS ON THE OLD TESTAMENT-THE NARRATIVES, by Gaston Brillet. Desclee Co. 239 *pp.* $3.50.

This book is the first of a series of short meditations on the Old Testament, which work will comprise four volumes: The Narratives, The Psalms, Prophecy, and Wisdom.

In these meditations Fr. Billet has chosen the richest pericopes to help one savor the timeless doctrine. His preoccupation is not that of the historian or the archaelogist; he helps one to hear the word of God, spoken to man, as found in these texts.

Fr. Billet's method is the following. He cites a text, and, underlining characteristic ideas and points to remember, he orients one's reading so that one is prepared for the meditations itself. The author's aim and main preoccupation are the formation and sanctification of priests. He insist that as a priest he owes everything to the Bible, to the constant meditation of the Bible. He tries to help discover the wondrous riches, which are God's loving word to man.

Rev. Timothy Chenevey, S.S.P.

FATHER CONNELL ANSWERS MORAL QUESTIONS, by Very Rev. Francis J. Connell, C.SS.R. and edited by Rev. Eugene J. Weitzel, C.S.V. The Catholic University of America Press. 210 *pp.* $3.95

Father Connell Answers Moral Questions is a selection of "Answers to Questions" which have been contributed to The American Ecclesiastical Review by the well-known theologian. The work has been compiled from the hundreds of questions submitted by priests engaged in various phases of the active ministry, by religious Brothers and Sisters, and by lay persons, all seeking a solution to specific moral problems.

In compiling this work, the editor has not intended to present in full details a course in moral theology, such as given in a complete treatise on the subject. However, the editor has endeavoured to include in this volume those questions which would be most useful to the readers in solving the ordinary problems of human life, especially those that have arisen in modern times.

Specifically, the book contains those questions which pertain to the theological virtues and to the Sacraments. These are treated by Father Connell, undoubtedly one of the foremost living theologians, in clear and down-to-earth manner.

A very valuable book for priests, where they may find the solution to many problems which arise from time to time in the course of their ministry.

Rev. John Auricchio, S.S.P.

WRITERS IN ROMAN COLLARS by Henry F. Unger. Academy Library Guild. 193 *pp.* $ 3.95.

This book is addressed primarily to the increasing group of free-lance writers, Catholic priests and seminarians. The author, who bases this book on years of experience in the free-lance writing field, wishes to provide the stimulus to the unried but determined writer, to guide him, and to show him the importance of a writing apprenticeship. The work purposely treats only the non-fiction phase of magazine and book writing, because the author feels that this field is the ideal field for the priest and seminarian writer, and in which he is more likely to succeed.

Rev. John Auricchio, S.S.P.

RISE OF THE DOWNTRODDEN, *by Joseph Ledit, S.J., St. Paul Publications,* 263 *pp.* $3.00

Struggling against the dissolute tactics of Communism and Socialism, Catholic Mexicans weathered a cycle of revolutions to retain their religious and civil liberty. In this thorough, documented treatise, Father Ledit illuminates the 40 year effort of Catholic action, lay and clerical, in combating secular persecution.

In this scholarly presentation, Father Ledit places special emphasis on the resistance to secular education forced upon Catholics. From the intrigue or underground activity (reminiscent of the Famous Father Po), to the militant thousand organized into the Workers of Our Lady of Guadalupe, the reader is shown the tenacity and resourcefulness of Mexican Catholics.

From the early political unrest through the rise of the synarchist movement and into the agarian reform, there were many accusations of Church-contrived plots, some true, some untrue; some righteous, some not. The position of the Catholic Church in the midst of these revolutions is clearly illuminated.

James Petosa